

SCIENCE AND THE CHURCH.

CORRESPONDENCE BETWEEN PROF. ST. GEORGE MIVART AND CARDINAL VAUGHAN.

The Professor Rejects a Catholic Profession of Faith—A Vast and Impassable Abyss Between Catholic Dogma and Science.

The London Times of Jan. 27 publishes a correspondence between Prof. St. George Mivart and Cardinal Vaughan, containing the Professor's articles in the *Nineteenth Century* and *Fortnightly Review*, in which he declared that educated Roman Catholics had abandoned the belief that the Bible is an entirely supernatural work wholly and literally inspired, and also presented other views practically denying fundamental dogmas of the Roman Church. For that reason, Prof. Mivart and his opinions were bitterly assailed by the *Times* of London, a paper of that Church representing Cardinal Vaughan. After preliminary letters had passed between the two, in one of which the Cardinal called on the Professor to sign a formula of the Roman Catholic faith, which he refused to do, he previously, as regards to his remaining in its communion, the correspondence continued, as we felt below. An inhibition of sacraments to Prof. Mivart and the formula of a profession of faith referred to in the letters we present as necessarily introductory.

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The following circular has been sent by Cardinal Vaughan to the clergy of the archdiocese of Westminster:

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EAST OF LONDON, DEAR SIR,
I have received your letter of the 26th inst. in relation to the "Continuity of Catholicism" and "Some Recent Apologists." In the *Nineteenth Century* and the *Fortnightly Review* for January, 1905, has declared, or at least seemed to declare, that it is permissible for Catholics to believe in the evolution of the Virgin Birth of Our Lord and the Perpetual Virginity of the Blessed Virgin; the Gospel account of the Resurrection and the immortality of the Sacred Body from corruption; the reality and transmission of original sin; the Resurrection as a real satisfaction for the sins of men; the everlasting punishment of the wicked; the inspiration and integrity of Holy Scripture; the right of the Catholic Church to interpret the sense of Scripture with authority; her perpetual retention of her doctrines in the same sense; not to speak of other false propositions. As he has thus repudiated his former views, and as he has moreover confirmed the suspicion by failing, after three notifications, to sign the annexed profession of faith when tendered to him by me, it now becomes my duty to take further action, and I hereby inhibit him from approaching the Sacraments and from receiving Holy Communion, until he shall have proved his orthodoxy to the satisfaction of his Ordinary.

Believe me to be, Rev. dear Father, your faithful and devoted servant,
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P. S.—If it were persons calling themselves Catholics, who hold any of the above heresies, it would be necessary to remind them that they have ceased in reality to be Catholics and that if they were to approach the Sacraments, they would do so sacrilegiously, at the peril of their souls, and in defiance of the law of the Church.

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FORMULA.
I hereby declare that, recognizing the Catholic Church to be the supreme and infallible guardian of the Christian faith, I submit therein my judgment to hers, believing all that she teaches, and condemning all that she condemns. And in particular, I firmly believe and profess that our Lord Jesus Christ, the only begotten Son of the Father, before all ages, in the fulness of time, for us men and for our salvation, came down from Heaven and was conceived by the Holy Ghost and born of the Virgin Mary—that is to say, that the same Jesus Christ had no father for His father, and that, as Joseph was not His real father, but only His reputed or foster-father.

I therefore firmly believe and profess that the Blessed Virgin Mary conceived and brought forth the Son of God in an able manner by the operation of the Holy Ghost, an absolutely perfect and without loss of her virginity, and that she is really and truly the Mother of God, and that, as Joseph was not His real father, but only His reputed or foster-father.

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of science, to give to doctrines pronounced by the Church a sense different from that which the Church has understood and understood, which is a complete denial of the meaning of her doctrines can ever be in the course of time, practically explained away or reversed. Catholic faith, I say, can live.

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AFFAIRS OF THE THEATRE.

THE DONNELLY COMPANY'S REVIVAL OF "THE LOST PARADISE."

The Donnelly Company's revival of "The Lost Paradise" is the most successful of the season. The production is a masterpiece of scenic art, and the acting is of the highest quality. The company has secured the services of some of the best talent in the theatre, and the result is a performance of the highest order.

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THE HILTON COLLECTION.

The pictures in the art collection formed by the late Mr. Hilton are for the most part genre works. At a guess more than half of the 170 canvases now on exhibition in the gallery of the American Art Galleries, Madison Square South, belong to that category. There are some landscapes, some large single figures, and a few historical and allegorical compositions. Here and there on the walls we come upon a little picture of a picture of sheep. But almost all are subject pictures or single figures of cabinet size, and there is a great amount of dexterity shown by a round hundred of painters, some of whom are prominent at the present day in European art, while others have lost their vogue. The collection is one that should appeal strongly to the popular taste for interesting pictures, and in the case of works by such men as Meissonier, Worman, Jules Guille, Jean Béraud, Delort, Jacquet, Madrazo, Willemas and Vibert there is, of course, such artistic treatment as will command attention from the highly cultivated art-lover. All are to be seen at the Chicksing Hall on the evenings of Tuesday and Wednesday, Feb. 13 and 14.

The Meissonier, "L'Aumône," No. 132, is a celebrated picture. It was sold in the A. T. Stewart sale and is one of the few pictures by Meissonier in which a woman is depicted. The housewife with white waistcoat and saffron-colored dress, black leather boots and ruffled hat, mounted on a fine bay, who has stopped on a narrow country road which passes through an orchard, is beautifully drawn and is painted with the great artist's amazing breadth and perfection. The poor woman with her baby in her arms, who asks him for alms, is equally remarkable in execution, while every detail in the picture is carefully wrought. The leaves of the apple trees are not "indicated"; they are drawn and painted. Right over this fine work hangs Meissonier's water color portrait of himself which he presented to A. T. Stewart. This picture, which was last seen at the A. T. Stewart sale, is a masterpiece of artistic value, and it would seem as if the French Government might appropriately put it in a bid for it.

What a pity it is sometimes that the subject has so much to do with the appreciation of a subject picture! "Condolences," No. 141, by Jules Guille, is a work of great quality. It never painted anything better than this scene in a Paris church, where people who have attended a funeral are passing out into the bright sunlight of the streets, while the more relatives stand in a group in the sombre shadow at the right of the composition and receive a shak of the hand in a word of sympathy from the friends of the family. If the subject "Isaiah," in the language of the dealers, the way it is painted is strongly in its favor. It is a remarkable piece of characterization and belongs among the best works in modern genre. Entirely different is the "Spanish Dance," No. 42, by Jules Guille, which is a masterpiece of artistic value, and it would seem as if the French Government might appropriately put it in a bid for it.

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